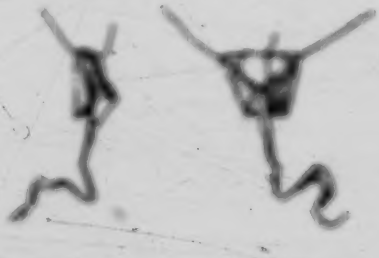
/164 cont./

The triangular garment of the women, a folded piece of bark bast, supposedly from the schuchi tree, has a base of four centimeters and a height of one to one and a half centimeters.

A girl about ten years old is still completely naked.

The nasal septum of the men is not pierced. The beard hair, /165/ if a natural tendency for it is present, as well as all the hair among the women, men with the exception of the head hair, the eyebrows, and eyelashes, is carefully removed.

Around 10:00 in the forenoon Cleuu came with Ammun. A few men also arrived from hunting, among them the chief, an older gentleman with an eminently serious official face and a fat little belly. We count ten men, seven women, five boys, four girls.



Clothing of the Baladf woman.

Perhaps showed us how they make fire. They take two long, thin sticks of the same dry wood. One end of each is pressed while one man now holds this in position on the ground with two small sticks, a second man twirls the other stick rapidly between both hands in the mouth. The dust that is rubbed loose glimmers.

We did some harvesting. I measured a few men. They patiently allowed it to be done.

These "wild" Baladf are alert, reactable, and certainly very good-natured. They do not steal, although we are carrying treasures with us. They have no intoxicating drink, they refuse tobacco. On the second day, together with their wives, they visit us in our camp -- the "docile ones" on the Kai-nowa, on the other hand, preferred to sleep with those in the bush as long as we were in the aldea. On the first evening a savage drinks a medicine that I

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On the following day, 11 September 1687, I sent Arnonio and Carlos back to Independencia with the news. In exchange for a bush knife I had acquired one of the two canoes that the Iskabi possessed. I myself wanted to remain behind to have a few canoe made and, for the sake of my studies, to take advantage of the rare opportunity to stay alone among these children of nature. I heard that in the second Iskabi village lying downstream there were three canoes and we could perhaps obtain two of them. While a good canoe was to be built for those remaining behind at our permanent quarters, one of the two men who were now to be fetched by Arnonio and Carlos were to ride with me to the second Iskabi village, there we could complete our outfitting and then, if all went well, row back to Independencia with four canoes, in order finally to commence the actual river journey. Moreover, to save time, Arnonio and Carlos were to leave their canoe at the first large cataracts and find Independencia overland. Thus, along with the experiences gained in the meantime by the gentlemen at Independencia, the terrain would be thoroughly explored and the question settled as to whether the permanent quarters could not be pushed forward closer to the first Iskabi village.

After I had brought the two Arawaks to the harbor and they had soon disappeared in the narrow bend of the river, I returned to my new friends and soon felt as comfortable in their midst happiest that I have experienced. I shall try to do them justice in a little sketch. This will give me the opportunity to report many little traits of the good people which could not be put in a purely scientific report, but which nevertheless are not without value, because they reveal the Indians to us not wholly as we are accustomed to imagine them. Not a little of this disappeared when the larger group arrived later. The complete unconcern which they showed toward me as a single individual did not remain, and their behavior more closely resembled the well-known picture customarily described in books. And here I should immediately like to enter a protest, with regard to my

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Beleáf, against such views about their characteristics as are found, typically expressed, in the following sentences by Oscar Peschel (Abhandlungen zur Erde- und Völkerkunde /Essays on Geography and Ethnology/, Leipzig, 1877, Vol. I, p. 421): "In no other continent on earth did one hear less happy laughter before 1492 than in America. The so-called red man remains the same in all climates, /37/ everywhere he is gloomy, silent, withdrawn, and intent on a certain dignified bearing."

These assertions are in no way applicable to the Beleáf; they were gay, talkative, and trustful, as I observed them in their association with one another and as they acted toward me alone. I shall not fail to give examples of this. In this village I laughed and heard laughter almost as often as under the coconut palms of Samoa and Tonga. It is true, their temperament is less vivacious and their entire view of life less sunny than among the children of the South Seas, the girls do not dance in the moonlight and the men do not sing on calm ships. Shyness and restraint are more easily aroused, but all this is a long way from the sadness and reserve which, like the black horsehair and the Mongolian eyes, are summarily attributed to the Indian on the basis of appearances, as though there were but a single family between the Bering Strait and the Straits of Magellan.

The "village" was very small. It consisted of two large [illegible] small, empty, somewhat dilapidated oblong house, in which I took up my residence. Between the houses stretched the "casa," an open place where a few sacks stood for drying the white manihot flour spread out on mats, where in the center lay a long, slender log for sitting, and, toward the edge, there grew a few stalks of cotton, Orleans bushes (Bixa orellana), and Ricinus plants. Numerous fruit trees were planted all around, bakayuva palms (Acrocomia), mangaba /fruit of the mangabeira/ (Hancornia speciosa), fruta de lobo (Solanum lycocarpum), and a sort of avenue of rarely wild trees (Caryocar butyrosum). Toward the east a path led to the "harbor" across the nearby brook, toward

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226 and sought to drive the fish into them. It was an amusing sight: the girls extremely agile, the men less quick, fat Yapú in particular not at all in his element apparently, much laughing and splashing, in the air a few hovering dragonflies and humming bees without number, on the shore under the tree the busily commenting old Paleko, who leaned with his left hand on a stick and held pressed under his upper arm on the same side the very superfluous stone ax. The fish were called *ponid* or *porid*, the *ani* of the Bacairians.

The bark canoe that I had ordered was ready on September 19. the stone ax had worked slowly, but very neatly. Four men carried the vessel to the river. on their shoulders they had placed rings plaited out of brown bast and with exactly the same appearance as those our market women wear on their heads.

I had now been alone with the good Bakairi for more than a week and I noticed that they were becoming somewhat impatient. They asked for tea often when the "younger brothers" were coming. What I had carried with me in the way of valuables was long since in their possession anyway: even my *amdima ilidzo* ("figure of the lizard"), a reptile with glass scales and ruby-red eyes, which they had greedily attempted to get belonged to them.

But our good understanding remained the same up to the final hour. If it had been up to me, I would have preferred to spend the entire rainy season with them, although I could not get [illegible] and I was also suffering from digestive upsets. My first impressions about the peaceable and sympathetic character of my hosts needed no correction. The elders were wise and solicitous, the young people vigorous and agile, the women industrious and domestic, all of them well-meaning, a little vain, and, with the exception of a few mothers absorbed by their duties, always gay and talkative. All were honest. No one ever took anything of mine, lost things were often brought to me, anything that I had received in trade was always regarded as my property.

/74 cont./

● 157 In short, Bakaïrí lira, the Bakaïrí are good. It would be foolish to misunderstand tem in the Rousseau sense, for there was not a trace of any kind ofidealism. they were nothing but the product of very simple an undisturbed conditions and gave the visitor who approached wh eyes accustomed to motion and strife a picture of an "idyl." Wether one comes from Giesbach, river, or sea, one will feel the magic of a quiet lagoon, that is all.

/75/

II.

Psychological notes about the attitude of the Bakaïrí toward new things. Limits of understanding. Studies with the one on special duty. Difficulties of understanding and of linguistic recording substantives verbs, superordinate concepts.

123 152 I have reported about the interest that the Bakaïrí took in my clothing. It gradual turned to the pockets in particular, and they soon knew exactly tat was hidden in this one and what in that one.

"Had I made this and trousers myself?" This question, which annoyed me, alwas came up. "Had I made the hammock, the mosktieiro myself?" They were strangely affected by the fakt that there was nothing tht came to light in all my property for which I had answered in te affirmative. It was clearly to be seen that the objects what origin they could picture to themselves to a certain extnt a... more actively occupied their attention. The texture ofhe Paraguayan hammock was felt and eagerly discussed every day.

They wanted to have everything. "Ura" "(it is) mine" was the simple explantion. The men preferred for themselves the practical thing, f wives and children the ornaments, for themselves knives, fr the former beads. At sight of the beads, the women became pativel excited and only my tin plate was sought with the same overzealousness. "Butiqui" seemed to be re- 301 438 garded as a kind of bed. Among several women I discovered ornaments that came on our first expedition and had traveled

/77 cont./

115 159 The various men on detached duty were very different in their usefulness for my purposes. Some tired too quickly, others were too unsteady. Fat, peasant-like Yapü, for example, yawned after a few minutes, and his face seemed to say, "Sir, you are asking too much," and Luchu, the vain fop, only wanted to amuse himself. Of the younger ones, only the remarkable Kulikule was of any use to me. He was, in fact, taciturn and reserved, but he obviously liked to come, laughed quietly to himself, and then when he opened his mouth to speak, he answered better than the rest. He had received beads from me for a pot, but he had to give them up. I presented him with new ones and did not accept another pot that he brought me. He was happy about that, gave 123 me a bowl of the insipid pogu drink, and sat down beside me, leaning his head confidently against my shoulder. My most faithful guardian was Paleiko, with his long hair sprinkled with gray, his fine old face, he could very well have been /78/ director emeritus of a Gymnasium. In fact, we were often reminded of European physiognomies, whose owners would perhaps protest at being compared to a naked Indian. Ehrenreich and I, for example, were jokingly and seriously in complete agreement that we recognized a couple of gentlemen from the Berliner Anthropologischen Gesellschaft on the Kuliseu; naturally these gentlemen did not resemble the Indians, but the Indians resembled the 123 gentlemen. I was alone with Paleiko for half days at a time. Now and then, Eva or my intended or the Egyptian came alone or together, giving the two of us a little company.

944 Paleiko plaited dainty little baskets, wound wire
twined twine out of palm fibers, and did whatever else there was
196 in the way of such light tasks requiring patience. He gave me not
191 only words and sentences from his mother tongue, but also a list of Nahuquá words, which proved that he had associated a great deal
184 with these neighbors. He put less value on learning my language than the young people did. I would rather have given them German words instead of the Portuguese, but I regarded it as my duty not to confuse the poor souls for the future. Since my knowledge of Bakairí was still very meager, I progressed but slowly.